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INDIANS

AT WORK

AUGUST 1940
SEPTEMBER

NOTE TO EDITORS:

Text in this magazine is available for reprinting as desired. Pictures will be supplied to the extent of their availability.

PERSONNEL BULLETIN MAKES ITS FIRST APPEARANCE

On July 1 there appeared a new and informative Indian Office monthly publication, the Personnel Bulletin, devoted to the dissemination of essential information to all field officers and employees concerned with employment matters.

In the initial eight-page issue the aims and objectives of the new bulletin as set forth by Commissioner of Indian Affairs John Collier are as follows:

"Advancement in the field of personnel administration is one of the most urgent needs in most government agencies. The Indian Service is no exception to this rule. Improvement of our administrative techniques occurs in direct ratio to the progress we make in the efficient and intelligent handling of our personnel problems. It is hoped that this bulletin may be a means of improving personnel administration in the Indian Service."

The leading article in the issue, entitled "The Desirable Characteristics of a Personnel Officer", tells something of the complexity of modern Indian Service administration. In one paragraph this keynote article says:

"The diversity of activities carried on by the Indian Service is such that it embraces a large number of the functions of major bureaus in many of the Departments and agencies of Government. Our Extension Division directs dry and irrigation farming, subsistence gardening, cattle and sheep raising, 4-H clubs, and a wide range of credit activities. Forestry activities include timber sales, lumber manufacture, the general operation of forest lands on a sustained yield basis, and all phases of work involved in the protection and conservation of forest resources."

INDIANS AT WORK



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SOME NOTES ON PICTURES IN THIS ISSUE

Ben Quintana, 17 year old Indian boy from Cochiti Pueblo, has burst into national artistic prominence with his winning of the \$1,000 cash prize of the American Youth Forum (see page 1 and 2). We feel fortunate in being able to offer a photograph of Ben and his work in the same issue with this significant announcement. The picture of the artist and one of his murals at the Santa Fe Indian School, in New Mexico, appear on the outside back cover. It was made by Peter Sekaer. Other pictures by Sekaer in the August issue appear on the front cover and the frontispiece. The cover picture shows Louise Curley, Navajo girl, weaving at the Fort Wingate Indian School. The frontispiece picture is of Tonita Pena, painter born in San Ildefonso Pueblo and now wife of the governor of Cochiti Pueblo, Epitacio Arquero.

On page 6 to 14 inclusive we offer more of the photographs of Arthur Rothstein, now a member of the staff of Look Magazine.

The Red Lake Chippewa picture, page 17 was made by G. B. Arthur, Supervisor, Project Training, Department of the Interior.

BY F.W. LaROUCHE



INDIANS

AT WORK

A News Sheet For INDIANS and the INDIAN SERVICE

VOLUME VII _ AUGUST 1940 NO. 12

At Canoncito, New Mexico, among the Navajos. A community conference and a rodeo joined into one occasion. Puertocito Navajos were there, and visitors from Laguna Pueblo, and Indian Service people, and white cattlemen and ranchers, all of them guests of the Canoncito Navajos. Bucking horses, bucking steers, soda pop and ice cream cones; a rough red-rock skyline glowing with the groupings of Navajo women and children; newly bought covered wagons purchased through reimbursable loans; announcement by Navajo leaders of their pride in their newly-formed community organization; discussion of a project of duplicating at Canoncito the cooperative store project of the Puertocito Navajos; a woman superintendent, and all the Navajo women and children crowding forward to shake her hand. A discussion of the World War situation and of the mobilization of the Western Hemisphere to meet the crisis of our planet. Then we adjourned to a little community building, and the Navajos presented us with newly woven cream-colored or nearly pure-white rugs containing no design patterns. What was ancient, and what was new? The one unmistakable fact spoke out: these Indians, joyously receptive toward novelty, yet were at home and were abounding in their own Indian selves out of the ten thousand years.

Returning to Washington, I find awaiting me two documents which ask again, as Canoncito asked it: what is ancient, what is new, in and by and for the Indian?

One of the documents is the American Magazine for August. The American Youth Forum has made its award for the best painting offered in competition by young Americans. Boys and girls numbering 52,587 joined in the competition. The winner, who receives \$1,000, is Ben Quintana, a Cochiti Pueblo boy, seventeen years old, a student at the Santa Fe Indian School. His painting is reproduced in color in the magazine. The decorative and the realistic are both contained in the painting. There are two-

dimensional elements and three-dimensional elements. Predominantly decorative elements and predominantly illustrative or realistic elements are mixed together in the picture. The Director of the American Youth Forum writes as follows:

"Before concluding, I wish to call attention to the fact that William Bramlett, a teacher of Social Studies in Ben's school, first interested him in our competition and unselfishly gave of his time that Ben might produce an entry of superior quality. In addition he encouraged ten other boys to paint pictures for us; seven won cash awards and one has won an Honorable Mention award. This is the most remarkable record ever turned in by any school and between 20 and 30 per cent of all secondary schools in the nation participate in our competition annually. We think that Dr. Seymour, Superintendent of Indian Boarding Schools, Mr. Bramlett, and the art teachers concerned are deserving of highest praise.

"The official sponsor of the work was Mrs. Juan Montoya, an art teacher in the Santa Fe Indian School.

"You may feel some measure of pride that one of your charges has been chosen from a field of 52,587 boys and girls.

Sincerely yours,

John Dungan (Director)"

The other document is a quite interesting treatise, dated July 5, 1940, sent out by the New Mexico Association on Indian Affairs. This document exhibits paintings and illustrations by Indian youth. It is critical of the illustrations. One of the paintings, delicate and musical, is the work of a Taos Indian artist, and its quality and evidence of influence is pleasingly and unmistakably Persian. What is old, what is new, what is Indian or what is universal, in this Taos youth's painting? The two paintings by Navajos represent an epochal transition from the highly conventionalized sand-painting which was their only aboriginal pictorial art in the last generation. Every figure in a Zia Pueblo boy's painting is in a well-mastered three-dimensional form. A Sioux boy's painting continues the imperious realism of earlier Sioux paintings, but even that boy's style is a far cry from the simple renderings of men and animals found on early painted skins. Among all these examples of the Indian art tradition at its best, displayed in the Association's pamphlet, there is not one that is not far removed from the initial point of departure of painting by the tribe represented. Each of the paintings, when placed within the sequences of Indian tribal art expression, is found to be existing within and marching toward experimentation and change.

Illustrations drawn by these same Indians are displayed in the Association's document. They are illustrations which accompany published

texts, and though not chosen to show the best qualities of this type of work as were the paintings, yet they raise interesting speculations. They are different from the paintings. As illustrations, the work of these young Indians seems to range from the mediocre and somewhat careless to the delightfully successful. Concurrently with their drawing of illustrations these young artists go forward painting water colors and their glorious murals.

Should Indian artists be forbidden to make illustrations in black and white, and forbidden to seek new styles that fit the new medium? Or should they be allowed to make illustrations only upon condition that they draw their pictures in a manner of a certain period, allowing the introduction of perspective in the individual figure only and not in the picture as a whole? And should they be required to furnish realism and symbolism in constant ratios, and what ratios?

Should the knowledge of the thousand-dollar competition have been kept from Ben Quintana and the other students at the Santa Fe School?

Should Indian artists be dissuaded from attending motion picture exhibits, galleries of European painting, and museums wherein are displayed the painting and craft examples which show the Indian art-sense - of long ago and of now - as being evolutionary, diverse and experimental and yet true to a genius verily its own?

What amount of cloistration should be imposed upon Indians in order to keep their art product true to traditional types?

And should the immobilization of the spirit and technique of Indian art commence with the present day, or should it go back to the moment that existed twenty years ago or fifty or one hundred or a thousand years ago? But if it goes back to a certain historical moment, which one of the many co-existing patterns, techniques and aspirations should be chosen? For a choice will have to be made as between diverse spirits and forms existing among diverse tribes at widely varying evolutionary stages which were "boxing the esthetic compass" many lifetimes ago.

If an historical moment be chosen for the immobilization of Indian expression, will it not require the cloistration of the Indian not merely into Indian tradition, but into the one tradition of his own Pueblo or tribe as of the given historical moment twenty, or fifty or a hundred or a thousand years ago? This would mean stopping the cultural cross-fertilization between Indian tribes that has been of the essence of ancient and recent Indian history.

It is not difficult to pose questions like these. It is very difficult to answer them. "What has concluded," as William James remarks, "What has concluded, that we should conclude with regard to it?" The Indian has been himself, and within his own world he typically, and often

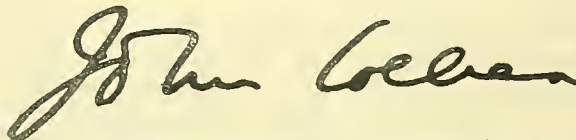
rapidly, changed. The Indian is himself, now, within a yet larger world. The Indian has proved a very deep capacity to appropriate and use the goods, the tools and the values of the larger world, and thus to accelerate his own inward drive toward change, while yet continuing to be inwardly, outwardly, and effectively Indian.

Ralph Douglas, quoted in the pamphlet of the New Mexico Association, states: "I appreciate the fact that this is no simple problem."

It is no simple problem, and no answer by formula alone can be a practical answer.

Any particular initiative, directed at the Indian spirit, whether by Indian Service or from outside the Indian Service, may be unwise in its immediate aspect. Or it may be wise. Wise or unwise, it can be only one of a multitude of the impacts which fall like rain upon the spirit of the Indian. We should not be of too little faith. The Indian spirit always has contained change within itself. It has met, used and assimilated centuries of hurrying change, and has remained true to its own. We non-Indians should be no more unwise than we have to be, but we should also not assume that the future of the Indian spirit depends only upon ourselves.

But referring to the New Mexico Association's document, this final thought comes. With respect to Indian ceremonial observances and their inner meanings, the white man wisely does not try to make anything happen. With Indian music he wisely does not try to inter-meddle. Indian painting, done by individuals who must make their living by means of it, is on the market and therefore, whether we will it or not, is subject to many and centrifugal influences. But our own influence, as through the Indian schools, should be a cautious and even a conservative one. Better, in this matter, to err through non-influence than through too much influence. I do not say that there has been too much or unwise influence. But the cry of warning raised by the New Mexico Association's document is a welcomed cry.



Commissioner of Indian Affairs

NOTICE

Due to an unexpected rush of work in the technical division responsible for processing "Indians At Work", plus serious congestion in the Indian Service editorial office, the August and September issues have been combined. In future the magazine will be issued monthly, as usual.

The Editor.

IN NEVADA AS ELSEWHERE INDIANS LEARN TO USE RESOURCES NEAR AT HAND

Indian Service schools on the reservations are more and more becoming community centers to serve the needs of adults as well as children and teaching is not confined to the classrooms. Many of the classes for both young and old are far from the schools. Through the arts and crafts associations, through the tribal councils, through the farming and livestock associations, and through the Indian CCC program, Indians are acquiring new skills to improve their living conditions and to help make them independent. They are earning and learning at the same time.

For agriculturally inclined students, facilities for farming and raising livestock began to be made available in a limited number of schools in 1936. Students were enabled to contract with the school for the use of livestock, supplies, land, or seed. Under the supervision of instructors, they managed their own enterprises, selling the produce of their labor, purchasing feed, and so forth. A certain share of their proceeds was returned to the school to cover the cost of the school's original investment. The remainder of the proceeds represented the student's investment. If he did not desire ownership in the enterprise, he received a share in the cash returns. By the time a student completes his schooling, he may have acquired several head of beef or dairy cattle, chickens, seed, or equipment, with which to continue his agricultural enterprise after he leaves school.

During the first year 148 student livestock enterprises were undertaken and an additional number of farming enterprises. Each year since then the number of such student enterprises has almost doubled.

For those who do not choose agricultural pursuits, training is available in other fields, in trades and technical skills, in arts and crafts, in clerical work and as hospital aides. For those who wish to attend college, an educational loan fund is available.

The pictures which follow (although they have been selected from several schools and reservations under the jurisdiction of the Carson Indian Agency, Stewart, Nevada) are illustrative of some of the varied types of activities undertaken today on the 62 reservations and in the several hundred Indian Service schools throughout the country.

The legends with the pictures are intended to convey the editor's own conceptions of some of the principal aims of Indian administration today, as revealed in these pictures, and in no way pretend to reproduce the actual words or thoughts of the individual Indians portrayed.

Photographs are by Arthur Rothstein.



"I can see all right this year...." Trachoma is a serious eye disease and careful testing is a part of the precaution.

--Fallon Indian Day School, Nevada.

"It is good to work with the hands,
making things out of wood."

---Fallon Indian Day School.



"Good food makes healthy bodies
and better students."

---Fort McDermitt Day School, Nevada.





"My people are long-waiting and persevering....They gave me patience....It helps me to master these machines they never knew...."

--Carson Indian School, Nevada.

"We learn to do useful things." Sewing in the student practice cottage gives experience in every-day pursuits.

--Carson Indian School,
Nevada.



"Already we can handle the tools in the shop. And we don't just 'practice' either....The pipe we are cutting will be used in buildings on the reservation...."

--Carson Indian School,
Nevada.

"....The land is ours, and we belong to it...But we're learning the white man's ways....In return for our labor, we will keep part of the proceeds from the school's crops.....Then we will use the money and newly acquired skills to cultivate our own land on the reservation back home...."

--Carson Indian School, Nevada.





"I've made a good beginning in the poultry business at school....Now I have 50 birds in my flock....I sell the eggs to the government employees here and turn over some of the proceeds to the school to cover the original investment. I keep the rest for myself, buying feed for my chickens and renting shelter for their heads...Two other boys in school raise poultry, too...."

—Carson Indian School, Nevada.



"My people have always made baskets...We used to carry water and food in the baskets, but we don't need them much anymore...The government's helping us find good markets for our arts and crafts. I sell my baskets to buy food and clothing..."

—Moapa Reservation, Nevada.

"There's nothing better than riding on the range with the mountains beyond....I could sit at home and just talk about old times, but I'd rather be out-of-doors doing something....I know a little about this cattle business now....The government loaned us some beef cattle and our herds are better than they used to beWe've got enough to turn some back over to the government...."

--Pyramid Lake Reservation, Nevada.



"I like the cattle round-up every year....I've got plenty to do now, running a few beef cattle and working on my farm....My wife's got plenty to do, too.... She's got the kids to look after, and she's secretary of the tribal council...."

—Pyramid Lake Reservation, Nevada.



DEATH OF PROFESSOR CHARLES T. LORAM REMOVES VIVID, IMPORTANT FIGURE FROM FIELD OF INDIAN AFFAIRS

Professor Charles Templeman Loram of Yale University, eminent authority on race relations, died July 8 of a heart ailment, while conducting classes at Cornell University Summer School at Ithaca, New York. Intimately identified with American Indian problems, Dr. Loram was well-known to Indian Service men and women and to many Indians.

In a wire to Mrs. Loram, John Collier, Commissioner of Indian Affairs, conveyed the sympathy of the Indian Service staff:

"We are profoundly shocked and distressed by the news of Dr. Loram's sudden death. All members of our staff join me in voicing sympathy for you and for the children and in honoring a man and friend who served so well the cause of all distressed peoples, and the cause of international good-will and scholarship in so many problems of the races."

Dr. Loram had not only devoted his life to the cause of the South African native, the American negro and racial groups in Pacific areas, but had been instrumental in focusing attention on the problems of the North American Indian. Prominent among his activities in this field were his sponsorship last year of the University of Toronto-Yale Conference on the North American Indian Today and the study of the Navajos undertaken by the Phelps-Stokes Foundation, completed last year.

Born in Pietermaritzburg, Africa, on May 10, 1879, his 61 years of scholarship has left an enviable record. Dr. Loram was graduated from the University of the Cape of Good Hope in 1900, and received from Kings College, Cambridge, England M. A. and LL. D. degrees in 1905, a Ph. D. at Columbia in 1916 and Ed. D. at the University of Colorado in 1937. Twenty-four years of his working life were spent in Cape Colony, Africa. Considered an expert on native education, Dr. Loram, between 1906 and 1930 served successively as inspector of schools, chief inspector of native education, chief inspector of education and superintendent of education. During this period, he was the South African representative of the Carnegie Corporation and the Phelps-Stokes Fund, and served as a member of the Union of South African Native Affairs Commission from 1920-29.

Dr. Loram has been in the United States since 1931, when he was appointed to the Sterling Chair of Education at Yale University. He has also been chairman and director of studies in the Department of Culture Contacts and Race Relations at the Graduate School of Yale since 1933. His work in the United States has been concerned with native problems in

Hawaii and the Philippines, the American Negro and the American Indian, for the study of which Dr. Loram has instigated and headed numerous seminars and conferences.

In 1937, Dr. Loram was co-director of the Hawaii-Yale Seminar Conference on Education in Pacific Areas. The following year he assisted in the direction of a seminar on the Education of the American Negro, sponsored by the University of North Carolina, Yale and Hampton Institute. Last year he was on the board of the Toronto-Yale Seminar Conference on the North American Indian Today.

Among Dr. Loram's published works is a book, "The Education of the South African Natives", as well as numerous educational reports. Together with Thomas Jesse Jones, Harold B. Allen and Ella Deloria, Dr. Loram undertook an investigation of the Navajo Reservation for the Phelps-Stokes Foundation in 1938, the findings of which were published in 1939 in a report, "The Navajo Indian Problem."

Besides his widow, Dr. Loram leaves five children.

An Indian Service Appraisal

Among those in the Indian Service who have worked with Dr. Loram, was Allan Harper, field representative, who writes this commentary:

"Professor Loram was a past master at arranging conference seminars. For conferees who were late to the sessions, which he always started on time, he reserved his most biting observation - that punctuality was the hallmark of a gentleman. This never failed to get results. He always enlivened these conferences with his inexhaustible fund of stories garnered from his rich experiences with native peoples throughout the world. You could spend days or weeks with him and never hear the same story twice. There was always a new one, and it was always apposite to the serious discussions in hand.

"Among those outside the Indian Bureau to take active interest in its administration, Professor Loram was exceptional. He was a schoolmaster, yet one who had had rich and important experience in administrative posts in the British Colonial service. He liked government men who combined technical ability with character and ideals, and he was forever telling of individuals in the Indian Service who measured up to these high standards. I remember that he once approached a certain Indian agency, with doubts as to the fitness of its superintendent, having been influenced in his judgment by unfriendly sources. He stayed a number of days at this agency in company with the superintendent attending tribal council meetings which usually lasted five or six hours at each session. He came away with a very different opinion of the superintendent and thereafter he never

Like many other Indians, the Red Lake, Minnesota Chippewas are learning skills with which to make gainful use of spare time.

Here is a member of the band displaying a homemade frame for a new kitchen cabinet, built as part of the Indian CCC training program.



BOOKS AND MAGAZINES

(The Indian Office does not sponsor or recommend books reviewed or mentioned. The material is presented solely as a service of information.)

PERIODICALS

AMERICAN INDIANS.

- Foto News, July, 1940.

DOGRIB TREATY; TRIBE IN MACKENZIE RIVER DISTRICT MAKES A SOCIAL OCCASION OF THE PAYMENT OF THEIR TREATY MONEY, by R. Finnie.

- Natural History, June, 1940.

FROM CAVE TO CASTLE WITH THE AMERICAN INDIAN, by A. Brown.

- Hobbies, July, 1940.

INDIAN EDUCATION IN THE UNITED STATES.

- School and Society, June 29, 1940.

INDIANS OF OUR LAND, A STORY IN PICTURES (Entire Issue).

- Arizona Highways, June, 1940.

INDIANS' SOLILOQUY, by B. W. Aginsky.

- American Journal of Sociology, July, 1940.

NEW MEXICO'S CATTLE TRAILS, by Kenneth Allen.

- The Highway Traveler, June-July, 1940.

REINDEER TO ESKIMOS.

- Time, July 8, 1940.

SHOSHONE MAGIC, by Ralph H. Singleton.

- The Highway Traveler, June-July, 1940.

THE DEPARTMENT OF THE INTERIOR - SCHOOLS FOR INDIANS, Walton C. John.

- School Life, June, 1940.

THEORY REGARDING A SHORT, BROAD AND POINTLESS ARROWHEAD FOUND IN ILLINOIS, by E. A. Rogers.

- Hobbies, June, 1940.

WHAT IS A PRE-AMERINDIAN? by W. D. Strong.

- Science, June 21, 1940.

THERE WERE NO "WOMEN'S RIGHTS" AMONG ANCIENT COMANCHES

The Political Organization and Law-Ways of the Comanche Indians, by E. Adamson Hoebel. Published by American Anthropological Association, Menasha, Wisconsin. Today when questions "as to the nature and function of governmental and legal institutions are of plugging importance", the preface to this study points out, "anything

that anthropology can offer in the way of factual enlightenment should be of value".

The study of Comanche "law-ways" presented a rather difficult problem, the author explains, as the tribe had no concept of law as a set of rules. When asked, "What is the law when one man runs off with another's wife?", the informant replied: "There is no rule for that. But I can tell you what happened when my uncle stole Horned Toad's wife". By the analysis of a series of such case histories, the examiner finds certain principles and rights accepted as restraints or "social norms" of conduct.

The culture-picture of the Comanche Tribe described is that of the third quarter of the nineteenth century. Data being fairly accurate, the author says, as "the illiterate Indian keeps a better vocal record of his past than we are accustomed to do". From a Shoshone base, Comanche culture developed under the impact of new influences met with from other tribes on the plains and from raids into the Spanish Southwest. Acquiring the horse, and adjusting itself to a buffalo economy, the Comanches "attained a high mobility" and freedom from economic want. "Living a hard, fast-moving life subject to change", this society was in a "dynamic state of flux, institutions were not sharply drawn...and the individual loomed large as the important social unit".

Rugged Individualists

The unorganized political status of the Comanche Tribe favored individualism. For the Tribe was composed of a number of autonomous bands, loosely formed, each occupying a vaguely defined territory within the Comanche country. Class organization was absent; the kinship principle was weak; and there was no organized government.

Even warfare was very much a matter of individual initiative. Every Comanche was theoretically eligible to lead a war party, although only those of proved reputation could muster a following. The leader announced his objective and all those who wished to do so volunteered in his army. To join meant acceptance of the leader as absolute dictator for the duration of the war. This included the right to determine the purpose of the raid, to delegate duties, plan the attack, divide the booty, make the truce and order the return of the expedition - which sometimes, was not for a year or more. As a curb to these dictatorial powers, prestige demanded that the leader never ask of his men what he himself would not readily do and that he divide the spoils fairly.

Damages Collected From Wife-Absconders

It was customary for a girl to be bestowed upon a man many years her senior and not of her own choosing. To prevent more romantic liaisons after marriage, custom further provided legal penalties against the offender and the right of the husband to punish his wife as he saw fit. A Comanche husband who had suffered a legal wrong was under social obligation to collect damages. Once the sin became publicly known, he had no choice, but to take action against the offender. Damages sought were usually in the nature of horses, blankets, guns, saddles or clothing.

In prosecuting his case, the aggrieved - if brave enough - would accost the defendant himself, stating the offense and the extent of damages claimed. If he lacked self-confidence, he would ask a group of his kin to act for him in the matter. These "lawyers" for the plaintiff were entitled to a cut in the damages collected and even had precedence in the selection of their "compensation". Men who could summon no aid on a personal or kinship basis still were guaranteed protection under the Comanche law by the "champions-at-law". These were war-leaders, who championed the cause of the weak for their own prestige, disdaining remuneration. They were not arbitrators, but policemen, who cleared the way for a bargain settlement.

For murder, there was neither adjudication nor compromise. Murder demanded the death of the murderer, usually by the kin of the slain man. Death did not go beyond the murderer to his kin, however, so that tribal consciousness prevented the possibility of feuds and internecine warfare.

Killing a wife was "privileged" murder, as a wife was usually considered as much a chattel as a horse. If unfaithful, a husband could whip her, gash her feet, or, more usually, cut off her nose. Even in the event of death, her kin would not retaliate, nor interfere with the husband's acknowledged right.

A Test Of Fidelity

There was one way in which evidence secured could not be used against the guilty. This was in the Buffalo Tongue Ceremony, when the cooked buffalo tongue could be cut only by a wife who had never betrayed her husband. As the women moved forward, secret lovers gave the command "Go Back". For a lie meant death to her and destruction to the next war party. Under supernatural patronage during the ceremony, women were safe from their husbands in this test.

Communal Buffalo Hunts, Sorcery And Other "Law-Ways"

Rugged individualism was the rule except in the summer buffalo hunts. For this was a communal rite, prescribed in democratic assembly, with definite regulations. Purpose of group action was to prevent the scattering of the herds by a few individuals and to kill the buffalo before they became overheated, lest the meat spoil before it was cured. Disobedience might mean imperilment of the tribal food supply. Any sneakers found hunting alone would be held in contempt the rest of their lives, and their booty would be slashed and rubbed in sand.

There is an interesting chapter on the legal consequences of sorcery. For the Comanches, religious practices were primarily matters of individual concern. Medicine societies were relatively unimportant and dances, with the exception of the Sun Dance, acquired fairly late from other Plains Tribes, had little religious significance. As the holder of medicine could use his power for good or evil, medicine men might become "sorcerers". Against these "sorcerers", counter-medicines, or if these failed, coercive threats were used.

After discussing property, inheritance and contract, the author sums up the Comanche code of law: "From one point of view Comanche law was a struggle for preservation of status between individual males. Yet it was more than that, for in the institution of the champion-at-law, based though it is on the intermediary's desire to hold high his personal prestige, the Comanches had leaped ahead in striving for an equitable defense weapon for the aggrieved weakling. This is justice".

E. C. M.

SPECIAL ISSUE ON INDIANS

A special issue of Arizona Highways (June, 1940) is devoted to the Indians of the Southwest. This 44-page issue is packed with unusually good photographs, telling "the story in pictures" of present-day Indian life. Type faces, arts and crafts, farming, herding and all major Indian activities are portrayed, with emphases on the Navajo, Papago, Maricopa, Hopi, Havasupai and Apache tribes.



EPIC OF ARCTIC COMPLETED AS REINDEER ARE COUNTED AND PURCHASED FOR ESKIMOS

By airplane winging over the perils of frozen wastelands, by dog-team penetrating the bleak fastnesses of the Arctic, by the slow trek of Eskimo herdsman over the tundra, the Department of the Interior has completed one of the greatest out-of-doors censuses of all time.

The count was made in Alaska in an area approximately that of Texas, occupied by some 18,000 Eskimos and other natives. The individuals in the census, however, were reindeer, and at the close of the tabulation they numbered approximately 82,500. Obtaining of this physical count of reindeer permits ending a generation of Arctic squabbling and makes a possible saving of over a quarter of a million dollars which has been returned to the U. S. Treasury.

Completion of the count, Secretary Ickes has announced, marked consummation of the Federal Government's program for purchasing all non-native owned reindeer. The 82,500 figure is the number of reindeer included in the purchasing program and does not include herds which were owned by natives.

Counts Reindeer By Ski-Equipped Plane

The census and purchasing operation were under the direction of Charles G. Burdick, special representative for the Department in cooperation with the Alaska Reindeer Service of the Office of Indian Affairs. Mr. Burdick was assigned to the task because of his familiarity with Alaska, acquired during his service there with the U. S. Forest Service, and because of his knowledge of livestock. The operation was carried on in winter temperatures sometimes running to 40 and 50 degrees below zero.

With a ski-equipped, tri-motor plane, Mr. Burdick and his assistants covered more than 50 individual round-ups of the animals over the tremendous reindeer ranges.



Although the plane was equipped for radio communication, the lack of landing fields, the wild character of the reindeer districts, the distances covered, the necessity for working during the Arctic winter made flying operations extremely hazardous during many periods.

Dog Teams Scour Back Country

While Mr. Burdick took to the air, and herdsmen rounded up the animals, reconnaissance teams of two men each, scoured the back country by dog team, searching for any of the deer missed in the round-ups. Through the bitter Arctic winter, beginning in February, the work went on, through April and into May, until a close check had been made on all reindeer which were non-native owned. Settlements then were made with the owners on the basis of an agreed price, and the reindeer will be transferred to ownership of the Eskimos and other natives, for whom they form the basis of their economy and food supply. The herds will be assigned to the natives who need them, and will be developed under the direction of the Alaska Reindeer Service.

Lack of time under the purchasing program approved by the Congress forced the reindeer staff to take to the air while herdsmen worked on the ground. The colorful and spectacular operation got under way in February when the hours of daylight became long enough to permit activities. Lack of daylight during December and January prevented airplane travel, and the grounded staff spent this time at Nome examining records dealing with reindeer grazing rights, ownership of the animals and the number and location of the herds.

Native Food And Clothing Supply Conserved

The round-ups revealed that during the last two years many thousands of reindeer have been slaughtered by marauding wolves which have increased rapidly in numbers and in violence. This situation has made all the more necessary the program of purchase which will be followed by a system of reindeer herding which will do much to preserve this vital source of Eskimo food and clothing.

Because caribou have long since disappeared from the coastal area and fishing has to some extent diminished as a source of food, the destiny of the Eskimo is largely tied up to the fate of the reindeer.

The reindeer acquisition is in line with present government policy of safeguarding native populations and conserving natural resources, in this case the important grazing lands of Alaska. The purchase was authorized by an Act of Congress in 1937 and was recommended by a special committee which made a survey of the situation in the summer of 1938 under instructions from the appropriations committees of the United States Senate and House of Representatives. Money for the purchase, a total of \$795,000, was provided in the third deficiency bill passed by Congress and approved by

the President August 9, 1939. The Department was able to turn back approximately \$274,000 to the Treasury, having effected the purchase agreements at a total cost this much below the estimate of the Congress.

Ends Generation Of Arctic Conflict

This purchase is expected to terminate misunderstandings that have become more and more acute since white commercial interests have been active in developing the industry along lines considerably different from the methods of the natives. Disputes as to ownership, range control and other matters have been inherent in the disparity between the two methods. With the removal of commercial interests the Indian Service will be able to distribute and protect the reindeer so as to provide an adequate subsistence for the native population and at the same time prevent the serious deterioration of the range.

A generation of factional strife in the far frozen north, comparable in drama and intensity with the cattle-sheep warfare of the American West, thus comes to an end.

Commenting on the reindeer work of the Indian Service, John Collier, Commissioner of Indian Affairs, pointed out that:

The Alaskan reindeer industry, born in 1892, is now the basic source of food, clothing and support of a large percentage of natives. Because of the essential unproductiveness of arctic or sub-arctic Alaska, reindeer continue to be the only stable source of food, clothing, and to a lesser extent of income for the native inhabitants of the reindeer regions.

The area occupied by 18,000 Eskimos and adapted to the raising of reindeer is the coastal region stretching from Demarcation Point on the Arctic Ocean to Ugashik on Bristol Bay near the base of the Alaska Peninsula. Reindeer also live on certain of the Aleutian Islands and on Kodiak Island. It is hoped that they may be grazed on other islands in southeastern Alaska and in certain parts of the interior.

Driving deer into corral with burlap fence



from the Mail Bag

Popular Book Is A Tribute To Splendid Cooperation Of Indian People

Secretary Harold Ickes
U. S. Department of the Interior
Washington, D. C.

My dear Mr. Ickes:

The book "As Long As The Grass Shall Grow" has undoubtedly come to your attention in the past few weeks. As the photographer, I have been especially pleased by the response of the press and the public and their appreciation of the book. But there is one thing which must still be expressed in appreciation for the work which made the book possible. It is not the author's work, nor the photographer's work, but the splendid cooperation of the Indian people. Never, since I began my photographic work, have I found any more understanding assistance. For this help and cooperation, I feel I owe a great debt of thanks to the many, many Indians who have helped to make the book what it is. Is there any way to get this message to those who should hear it? I hope so.

Very sincerely,

(Signed) Helen M. Post

My dear Miss Post:

I have received your letter of May 31. Your pictures show that you had the cooperation of the Indians - that they were wholly at their ease in your presence. They seem to me to have the quality of life itself. I am requesting Commissioner Collier to bring your letter of acknowledgment to the attention of the tribes.

Sincerely yours,

(Signed) E. K. Burlew
Acting Secretary of the Interior

The Grass Begins To Grow Again On Hopi Reservation

My dear Mr. Collier:

Recently we made a trip over the Hopi Indian Reservation and were agreeably surprised with the activities that have been carried on.

The planting of the trees, shrubs and wild fruits in the washes is showing an amazing growth. The splendid structures and the range lands and the defensive projects for flood water seemed very practical to us. The subsistence garden irrigation project on the Polacca Wash is one of the finest developments of this entire country.

We can recall some 35 years ago when the main valleys of the Hopi Reservation were prosperous farms. The deep washes cutting across the reservation wasted hundreds of acres of this fertile land. The past few years the side washes have cut so deep

that diversion of the waters to the farm lands has been impossible for the Indians. This resulted in several hundred acres of other fertile farmland becoming idle. The practical program of controlling these small side washes and building structures to divert the water back on the farmlands seems to us to be a common-sense plan of handling the problem on the Hopi Reservation.

It was a pleasure to see the grass being allowed to head out and go to seed. This was partially due to the deferred grazing program now in practice on the reservation and, of course, partially due to the recent showers we have had. In past years it has been hard to find any stretch of the Hopi range in which the grass has been allowed to head out.

We have observed over a period of years the deterioration of the Hopi Orchards. We were delighted on this trip over the reservation to see the many young trees that had been planted and to observe that many of the orchards had been pruned. We were also happy to learn that two small nurseries have been established on the reservation, one at the high school and one at the agency at Keams Canyon. We understand that more than a thousand fruit trees were planted through school projects this year. With the plans now in progress, it should be possible to develop and plant at least 5,000 fruit trees a year until such time as the Hopi orchards are completely regenerated.

As friends of the Hopis, we wish to extend our appreciation of the work that is now going forward. We sincerely hope that nothing will interfere with the program for several years to come.

Very truly yours,

(Signed) Eugene Flake
Sessal D. Allen
L. S. Howard

Wanted: A Surplus Indian Buffalo

Dear Mr. LaRouche:

I understand that from time to time the buffalo herds on our Indian reservations become too large to keep intact and certain animals must be disposed of. Can you tell whether or not it would be possible for a private individual to acquire one of the animals - say for decorative purposes on a farm - and if so what charges would be involved?

Best regards,

(Signed) Robert W. Brown
Camera Editor, The New York Times

Dear Mr. Brown:

Receipt is acknowledged of your letter of July 8, requesting information about the disposal of surplus buffalos to private individuals.

Although the herds are increasing beyond range capacity, in one or two places, excess buffalos are turned over to Indians for food. As the herds are managed for the benefit of native groups, there is no way, at present, for a private individual to purchase these animals. I am sorry that this is true.

Sincerely yours,

(Signed) Floyd W. LaRouche

(Continued from page 16)

tired of telling about that superintendent's patience and intelligence and devotion to the job.

"He never wavered in his loyalty to the native peoples with whom he worked; he never held them in disrespect; and he always championed their rights and their opportunity to become all that they were capable of becoming. One of the revealing aspects of his character was his attitude towards his students at Yale. He was forever taking them on long trips across the continent to study racial problems. On these long and tiresome jaunts, he never sought the seclusion and comfort of the Pullman, but always rode with the students in the day coach, and always stayed with them at their inexpensive lodgings. A Sterling professor at Yale University would have been readily excused if he had avoided these inconveniences and discomforts; yet he never did.

"His influence in Indian affairs was wide and deep and rapidly growing in both directions at the time of his death."

Many Anecdotes Are Told About Him

Joseph McCaskill, another in the Indian Service who knew Dr. Loram in recent years, tells this story:

"Dr. Loram knew and counted many Indians among his best friends. Each year he traveled with his students on a month's trip to study and observe at first hand the relations between racial groups and the administration of services in their behalf. These trips always embraced a portion of Indian country and Dr. Loram was instrumental in interpreting Indian administration to the students. On these trips, as mentioned above, it was Dr. Loram's custom to share the rigors and hardships of low cost travel with the students, whose budgets did not always permit the luxuries of first-class travel.

"Perhaps he had been sitting up too long in a day coach when he and a colleague had to fill in on a program at a racial conference. The colleague talked first and spent half an hour on his favorite topic: The Essentials of Education. Dr. Loram dozed, apparently for the entire half hour, awaking as Dr. Jones concluded his remarks. Dr. Loram, hoping to avoid making a speech himself, urged Jones to continue, remarking, 'Tell'em about the essentials of education.'

"The Indian Service has lost one of its most intelligent and friendly critics, and Indians and racial minorities everywhere one of their ardent champions."

INDIAN-MATTERS-AS-GLIMPSED IN-THE-DAILY-PRESS.

The Indians had the arterial highway situation on Long Island well in hand until the whites came along and indiscriminately cut roads and streets in, according to Park Commissioner Robert Moses. He pays unrestrained tribute to the highway planning tendencies of our redskinned predecessors, in a foreword to a brochure issued in honor of the opening of the Belt Parkway. "To show that we are not unmindful of the past," he writes, "we have gone back to the original Indian trails as the fore-runners of the Belt Parkway." Brooklyn, New York. The Eagle. 7/2/40.

Due to emergency funds, more building construction has been carried on among the Indians in the last seven years than in the previous half century, Mr. E. A. Poynton, Director of the Construction Division of the United States Indian Service, recently pointed out at a council meeting of intermountain Indian agency superintendents. Improvements have included hospitals, schools, quarters for employees and installation of water, sewer, power and telephone systems. Salt Lake City, Utah. The Tribune. 6/24/40.

Sulfanilamide, heralded by medical science as "the wonder drug", has come to the rescue of the Nevada Indian in his fight against the dread eye disease, trachoma. Scores of Nevada and California Indians have trekked to the Carson Agency at Stewart for trachoma treatment at clinics that have been held from time to time since May of 1939. The results of the treatments have been highly successful. The drug is administered in tablet form. Sulfanilamide has superseded the old and more painful treatments of trachoma, prominent among which was the use of a copper-sulphate "pencil" applied directly to the eyelid. The new method of attacking the disease was brought into use less than two years ago by an Indian Service physician in the Middle-West. Since that time medical men from abroad have come to the United States to study the revolutionary treatment. Carson City, Nevada. The Chronicle. 6/14/40.

The Painted Desert area of northeastern Arizona and western New Mexico, because of its magnificent coloring and its Indian villages, has been among the Nation's most famous since the days of Coronado and for ages behind that, in the legends and religion of the Navajo and Hopi Indians. It is a land of rocky formations, sandstone and other strata, painted in ever-changing colors. The Navajo Reservation stretches in a circle around the Hopi Reservation. Both Navajo-land and Hopi-land are very much isolated from the modern life around them.

The Hopis are an old Tribe.

The Navajos are generally nomads, seldom settling in secure villages. Navajo jewelry and blankets are world-renowned. Many of these Indians engage in sheep raising, moving their stock with the grass to be found. In the southern Navajo Reservation are many monuments of importance, such as unnamed ruins dotting the southern mesas. Farther eastward there is a Franciscan Mission near the New Mexico line. Just north of Window Rock is the first military outpost in Arizona, the ruin of old Fort Defiance. The Canyon de Chelly National Monument, an important scenic attraction of Arizona, lies still farther north. Nearly 500 Navajos call this national monument section their home. In the northwestern section of the Painted Desert lies the land made richest in Navajo story and legend. Here the semi-desert turns quickly into rocky desert benches and long slopes of purple sage stretch down in colorful strata toward Tonalea. Northeast from Tonalea lies Kayenta, one of the oldest trading posts in the West. Today Kayenta has an Indian school. In the country generally west of Kayenta is the Navajo National Monument. Rainbow Bridge, the great natural arch, is the scene in the Desert that eclipses all others. New York, New York. The Times. 6/30/40.

From the tepees of the Shoshone Indians, northwestern band, the word has gone out that the tribesmen want the United States to keep out of war. At the same time, however, the redmen, 1,800 strong, are willing to defend the country against any invasion. The Indians voiced their policy in a signed document to be given to the "public press and broadcast so that all may know how we stand." Salt Lake City, Utah. The Tribune. 6/29/40.

Ninety-six original Americans, members of 16 Indian tribes, have organized an association, The Federated Eastern Indian League, which aims to improve relations among Indian groups. Representative tribes were Mohican, Mohawk, Pequot and Schaghticoke from Connecticut; Cayuga and other Iroquois, as well as Shinnecock from New York; Tuscarora from New York and Canada; Narragansett from Rhode Island; Choctaw and Cherokee, Oklahoma; Wampanoag, Penobscot and Pocasset, Massachusetts; Chippewa from Minnesota; Catawba, South Carolina; Hopi, Arizona; and Maya, from New York. The Indian league was established by chiefs around the council fire within the sacred circle, which was bounded by four small fires of hickory and sweet grass, representing the four winds. As the pipe of peace was passed, the Calumet Dance was presented and a hatchet was buried with traditional significance. The ceremonies were witnessed by 500 persons. New York, New York. The Herald Tribune. 6/17/40.

Mrs. Effie Houtz, a member of the Shoshone-Bannock Indian Tribe, is opening a display of Indian handicraft at the office of the Blackfeet Chamber of Commerce. Included in her collection of Indian handiwork are

many kinds of Indian beadwork, bags, purses, gloves and belts, made by Bannock and Shoshone Indians on the Fort Hall Reservation, baskets made by Papago Indians of Arizona, from native desert grasses and pottery made by Maricopa Indians, also of Arizona. Idaho Falls, Idaho. The Post Register. 7/3/40.

The Department of the Interior has given priority to national defense activities and instructed all division and bureau heads to cooperate with the Defense Resources Committee set up by Secretary of the Interior Harold L. Ickes. An announcement of the Committee revealed that the Office of Indian Affairs reported that approximately 42,000 Indians are physically eligible for military service. Washington, D. C. The Star. 7/8/40.

Fire that destroyed 160 acres of brush, forage and timber near the mouth of Logy Creek on the Yakima Indian Reservation was held under control by Indian CCC men from the Fort Simcoe Camp. Yakima, Washington. The Herald. 7/4/40.

Eight New York Indian girls will be graduated from the first National Youth Administration's advanced home economics classes, having received training in advanced cooking, dietetics, serving, use of modern household equipment and cleaning. The New York State Health Department and the Cattaraugus County Home Bureau cooperated in the program by giving the graduates specialized health and home training. Buffalo, New York. The Courier Express. 5/19/40.

Virginia's Indians aren't human curiosities, capitalized upon as roadside display features. Rather, they are industrious farmers and fishermen, who constitute a third racial element of the State's rural population in maritime counties in the approximate ratios of one Indian to 1,800 whites and one Indian to 65 negroes. Richmond, Virginia. The Times Dispatch. 7/7/40.

Radio finally has broken through one of the last frontiers, as "Small-Man-In-Box" takes its place in the land of the Navajos. With the completion of the broadcasting station at Window Rock, Arizona, capital city of Navajo land, the age-old, none too reliable "grapevine" that has loosely held together an important tribe of first Americans, is now giving way to the white man's newest gadget. New York, New York. The Times. 6/2/40.

LIGHTNING SPEED AND INTENSIVE PREPAREDNESS HELP CCC INDIANS PROTECT FOREST AGAINST FIRES

Lightning wars are nothing new to young Indians who are employed today in a modern type of defense at home, fire fighting, where speedy concerted attacks are essential to stop the spread of fires now raging in Western states. Indian crews who are safeguarding some 50 million acres of Indian lands report that unless climatic conditions change suddenly, this summer will result in the worst fire damage to Indian lands in years. Thirty-seven forest fires were reported burning simultaneously on the Flat-head Indian Reservation in Montana during July and additional aid was necessary. Three to four hundred forest fires are reported by the sixty-two Indian reservations every year, the size of the fire and estimated damage ranging from \$19,659 in the fiscal year ending June 30, 1938 to \$100,331 in the fiscal year ending June 30, 1939.

Most of the Indians who are now on lookout duty or throwing trenches around the swiftly-moving enemy, fire, have received special training under skilled foresters, state wardens, physicians, and others during the spring and early summer months.

An example of outstanding performance in this type of training comes from the Yakima Reservation in Washington, where a fire school was held one week-end recently at Signal Peak Camp. Three crews, each consist- of 25 Indian CCC workers, were organized.

During the morning of the first day the Indians received instructions and demonstrations in modern methods of fire fighting which vary with the nature of the fire, the surrounding area, climatic conditions, and the type of equipment and number of men available.

In the afternoon, with no advance notice, the fire alarm was sounded. As the leaders assembled with their crews at the trucks, they were handed slips of paper containing the locations of hypothetical fires. Each of the imaginary fire sites was located about three miles from camp in three different directions. Twenty-four minutes after the surprise fire alarm, one crew reported via its portable radio set that it had reached the hypothetical fire and was ready for action. The second crew reported two minutes later. The third crew did not report until fifteen minutes later,

Two methods of throwing a fire line or "trench" around a hypothetical forest fire are demonstrated on the opposite page. These pictures were taken during the Indian CCC fire school held recently on the Yakima Reservation, Washington. Construction of a fire line consists of clearing away underbrush, logs, and anything else the fire can feed on until mineral earth is reached. Use of the tractor and plow to make a four hundred foot line required 3 minutes' time; use of hand tools required 16 minutes.





Not a parachute jumper with a secret weapon, but an Indian CCC worker, Floyd Mills, who learns how to use a gas back-firing torch to stop an enemy at home, forest fires.

due to some difficulty in determining the exact location of the hypothetical fire.

The 24-minute record was considered remarkable in speed and precision as every single action from assembling the crew of 25 men with supplies at the trucks to unloading and organizing for action at the site of the fire, including operation of the portable radio, took place during this period. The record was achieved through advance planning and organization, according to the experienced forestry supervisors.

All members of the 25-man crews were supplied with "sleeping bags" rolled and made ready for instant transportation every morning. Fire tools were packed in 25-man units at the camp warehouse, and portable radios were complete in their kit boxes. Arrangements were always in readiness for furnishing additional equipment and supplies as a "follow-up" in those instances where large crews might be needed at the fires.

The second major problem during the course of training was the construction of 400 feet of "fire line", or trenches, by both hand and machine methods. (This training is described by the pictures on a preceding page.) Additional experience was received in the use of portable fire pumps by those members of the crews organized for the operation of

equipment and also in the use of gas back-firing torches. Besides informal discussions on various fire-control methods, and safety and first-aid in fire-fighting, the Indians saw motion pictures of activities on the Yakima Indian Reservation. Three State Wardens who are responsible for fire control on private and state lands adjoining the Yakima Reservation attended the school. Other leaders at the school were Carter N. Nelson, CCC-ID Senior Project Manager; Gerrit Smith, CCC-ID District Camp Supervisor; Dr. J. M. Ryder, CCC-ID Physician; David A. Lewis and Lawrence A. Bergevin, fire guards, and Thomas L. Carter, Indian Service Forest Supervisor.

INDIANS CONSERVING AND REBUILDING THEIR RESOURCES THROUGH CCC-ID.

*WHEN AN ANIMAL GOES LOCO IT'S NO FUN;
SO SANDIA PUEBLO IN NEW MEXICO REMOVES CAUSE*

Have you ever seen a horse loco? Indians of Sandia Pueblo, New Mexico, have, but they are already at work eliminating the source of disturbance. About 500 acres of their 20,000 acre range had become infested with the dangerous loco weed which has somewhat the same effect on livestock that drugs do on human beings.

After starting to eat the loco weed, livestock will eat nothing else. A water supply may be nearby, but the animal will only lower his head and simulate the drinking of water. After apparently satisfying his thirst in this manner, the animal returns to the patch of weed and continues grazing.

As the plant does not provide sufficient sustenance to maintain livestock in healthy condition, both horses and cattle lose control over their motor facilities. A horse will become absolutely useless, refuse to heed a bit, and in many cases, run directly into fences, or stupified fall into arroyos. Thus, although the weed does not directly result in death, animals may become seriously injured or killed through their aimless wanderings.

The use value of the entire Sandia range has been heavily damaged by the loco weed's growth on 500 acres. The weed has sprung up in the past five years. While Indian CCC workers are fencing in the weed-infested areas, other Indians are at work with shovels and axes eradicating the weed itself. Speed is essential, as the weed may soon go to seed and the climate and soil of New Mexico are particularly adaptable to its growth and spread.

THIS CHEROKEE INDIAN MAKES HIS OWN WAY

Back in 1934, Marvin Jackson, Cherokee Indian, came to Arizona seeking employment. His search led him to the CCC organization at Fort Apache Indian Reservation where he entered as an enrollee.

Showing an aptitude for mechanics, he was apprenticed to work on a caterpillar tractor. He was soon advanced to Assistant Leader and later

to Leader in the CCC-ID. After a year's experience he was rated as an efficient tractor operator and was appointed to that position in the Roads Division of the Indian Service.

During this employment he took and successfully passed the Civil Service examination for Machine Operator and was appointed from the list to the Soil Conservation Service at Safford, Arizona. He has now opened up his own service station in Phoenix, Arizona, where he moved upon his marriage to Miss Viola Easchief, Pima Indian girl, who is employed in Phoenix.

STANDING ROCK BOYS EARN AND LEARN

The Standing Rock Indian Agency at Fort Yates, North Dakota, has developed a trained crew of Indian enrollee mechanics who are now assistants in taking care of the CCC-ID automotive equipment.

These enrollees work with the agency mechanics to keep in repair and in safe working order the tractors, graders and other heavy machinery, and the fleet of stake body trucks, dump trucks, pickups and other automotive machinery in the CCC-ID service.

Each of these enrollees has reached his present assignment the "hard way", through practical apprenticeship in the garage shops and on the road, with related study and extended instruction given during the evenings and after work.

A report, recently prepared, says of this training program, "Visual education is used to good advantage for job training and related instruction at Standing Rock. On Saturday mornings the enrollee mechanics, machine operators and truck drivers are shown films on engines, operation of Diesel equipment, etc. This is very helpful in giving them a better understanding of their jobs."

These young men are preparing themselves for eventual employment as garage mechanics and repairmen, and while they look forward to the future, they are not unmindful of the importance of their present assignment which is to keep the Standing Rock conservation program "rolling."

COLLEGE COURSE ON TODAY'S INDIAN GIVEN FOR FIRST TIME

"Problems of the Modern Indian," a course offered this summer by the Department of Anthropology, University of Oklahoma, is the first attempt on the part of any American university to give an undergraduate course on the present-day Indian. Conducted by Dr. Solon T. Kimball, the course analyzes major problems of livelihood on Indian reservations, the effects of acculturation on various Indian groups and how these questions are being met through governmental action. Dr. Kimball was formerly acting director of the Soil Conservation Service's Economic Surveys on the Navajo Reservation.



Digging trenches was one of the main features of work on the Blackfeet Indian Reservation in Montana, during the winter and spring months, but the trenches were not for purposes of national defense. Instead, the work was a part of an extensive program conducted by the CCC-ID for the protection of the stream banks.

